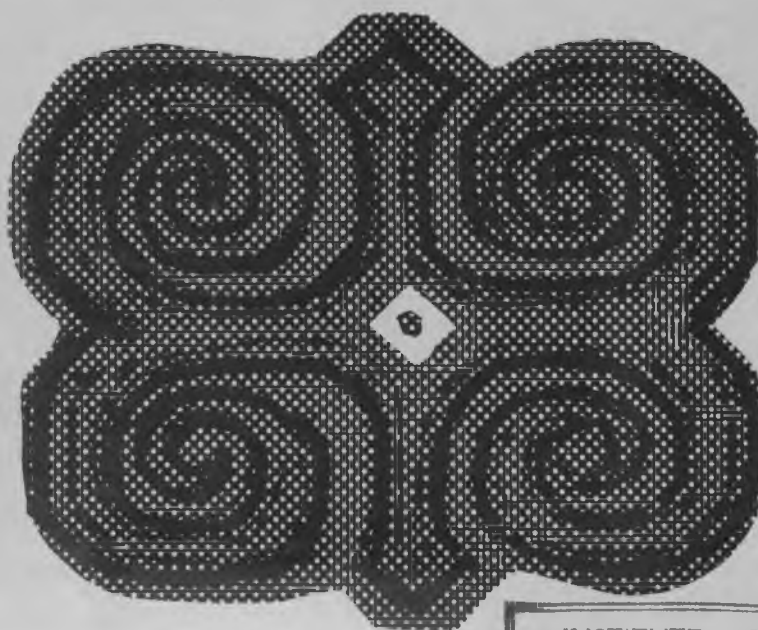


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**UNIVERSITY OF GHANA
INSTITUTE OF
AFRICAN STUDIES**

**RESEARCH
REVIEW**



VOL 1 No 2

INSTITUTE OF
18 JUN 1969
DEVELOPMENT STUDIES
LIBRARY

TRINITY TERM 1965

UNIVERSITY OF GHANA
INSTITUTE OF AFRICAN STUDIES

RESEARCH REVIEW

VOL.1 NO. 2

TRINITY TERM 1965

RESEARCH REVIEW

CONTENTS

The Research Review.....	p. ii
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INSTITUTE NEWS: M.A. PROGRAMME

Staff.....	p. 1
Visiting Professors.....	p. 1
Seminar Programme.....	p. 2
Theses submitted: Diploma in African Music.....	p. 5
Presents of Books.....	p. 6

PROJECT REPORTS

Research for development in the Arts.....	p. 8
The Ashanti Research Project.....	p. 13
Volta Basin Research.....	p. 19
Research in Northern Ghanaian Languages.....	p. 24

INDIVIDUAL RESEARCH REPORTS

Work in progress.....	p. 31
Contact with French Anthropologists.....	p. 33
The Anglo-Gambian Stone Circle Expedition.....	p. 37
Excavations at Bui.....	p. 41
Two Terms in the Institute.....	p. 44

LIBRARY REPORTS

Seminar papers by M.A. Students.....	p. 46
Draft papers.....	p. 48

NOTES

Notes on Ashanti Heraldry.....	p. 49
East African Studies.....	p. 53
Research on Yams.....	p. 54

Advertisements.....	p. 55
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"THE REVIEW"

This second issue of the Review is an advance on the first in many respects. Beside the normal contents there is an able summary on page eight of the aims, progress and the accomplishments of the School of Music and Drama to date. We continue reports on materials accumulated in the Ashanti, Volta Basin and Language Research Projects. Our additions in this fields include the first series (1 - 20) of the Institute's collection of Ashanti Court Records and a list of Oral Traditions, collected so far, of some of the villages in the Volta Basin which appears as an adjunct to Mr. Davies' Archaeological account on page 19. We note also that our perspectives have been broadened by the inclusion of Mr. Ozanne's Report on the Anglo Gambian Stone Circle Expedition. We record our pleasure at the incipient attraction of the Review for other departments. Readers will note the report on page 54 by Mr. S.N. York of the Archaeology department on his Excavation at Bui in northwestern Ashanti, and, a note on research on yams on page 55 by Professor D.J. Coursey of the Department of Biochemistry. We reiterate the request made in the first issue for comments, criticisms, and suggestions.

Legon.
August, 1965.

S T A F F

Mrs. M.E. Humphreys (Polly Hill) returned to the Institute in April from Cambridge where she spent the Michaelmas and Lent Terms (Oct. 1964 - March, 1965).

Professor Ivor Wilks was away in Cambridge during the Trinity Term (April - June).

Mr. A.S.Y. Andoh visited Centres and programmes of African Studies in the United States during the Trinity Term, at the invitation of the African-American Universities Programme (AAUP). The Centres he visited included: Columbia (New York), Boston, Chicago, Northwestern, Bloomington (Indiana) and Los Angeles, (UCLA).

Mr. Ephraim Amu, Senior Research Associate, in the Institute was awarded an honorary D.Mus. degree by the University of Ghana at a Congregation held on 27th March 1965.

THE FOLLOWING VISITING PROFESSORS SPENT THE
TRINITY TERM (APRIL - JULY) IN THE INSTITUTE

Dr. Jack Goody from the Department of Social Anthropology, Cambridge University.

Dr. Martin Kilson from the Centre for International Studies, Harvard University.

Dr. St. Clair Drake from Roosevelt University, Chicago.

Dr. Immanuel Wallerstein from Columbia University, New York.

INSTITUTE NEWSTRINITY TERM 1965SCHEDULE OF SEMINARS AND LECTURES

(26th April - 28th May 1965)

MONDAY

A.M.

- | | | | | |
|---------------|---|----------------------------|---|-------------------------------|
| 8.15 - 10.15 | - | INDIGENOUS WEST AFRICAN | - | M.E.Humphreys (Mrs.) |
| 10.30 - 12.30 | - | AFRICAN NATIONAL MOVEMENTS | - | Martin Kilson
Roger Murray |

P.M.

- | | | | | |
|-------------|---|---|---|---|
| 2.30 - 3.30 | - | S W A H I L I | - | G.S.P.Freeman-Grenville |
| 4.00 - 6.00 | - | HISTORICAL BACKGROUND TO PAN-AFRICANISM | - | St. Clair-Drake
K.A.B. Jones-Quartey |

T U E S D A Y

A.M.

8.15 - 10.15 - HISTORY OF EASTERN AFRICA - G.S.P. Freeman-Grenville

P.M.

2.30 - 4.00 - A R A B I C (1st Year) - S.A. Ibrahim

2.30 - 4.00 - GA-ADANGME - M.E. Kropp (Miss)

2.30 - 4.00 - TWI-FANTE (For Non-Language Specialists) - J.M. Stewart
A.C. Denteh

4.00-6.00 - H A U S A - Haruna Alhamid

4.00 - 6.00 - FEUD & WAR IN WEST AFRICA - Jack Goody

W E D N E S D A Y

A.M.

8.15 - 10.15 - PROBLEMS OF URBANISATION IN GHANA - St. Clair Drake
Marion Kilson

10.30 - 12.30 - INDIGENOUS WEST AFRICAN ECONOMIES - M.E. Humphreys (Mrs.)

P.M.

2.30 - 3.30 - S W A H I L I - G.S.P. Freeman-Grenville

2.30 - 4.00 - E W E (Language Class) - F.S. Konu

4.00 - 6.00 - A R A B I C (2nd Year) - S.A. Ibrahim

THURSDAY

A.M.

8.15 - 10.00 - AFRICAN LINGUISTICS - J.M.Stewart
W.A.A. Wilson

10.30 - 12.30 - WEST AFRICAN SOCIAL - Jack Goody
POLITICAL AND ECONOMIC - Kwame Arhin
SYSTEMS

P.M.

2.30 - 4.00 - A R A B I C (1st Year) - S.A.Ibrahim

2.30 - 4.00 - GA-ADANGME - M.E.Kropp (Miss)

2.30 - 4.00 - TWI-FANTE (For Non-Language - J.M.Stewart
Specialists A.C.Denteh

4.00 - 6.00 - H A U S A - Haruna Alhamid

4.00 - 6.00 - MUSIC IN AFRICAN CULTURE - J.H.Nketia

4.00 - 6.00 - SYMPOSIUM ON AFRICAN - I.Wallerstein
UNITY - R.Murray

FRIDAY

A.M.

8.15 - 10.15 - AFRICAN LITERATURE - J.H.Nketia
G.Adali-Mortty
Effua Sutherland
Neville Dawes

8.15 - 9.15 - ECONOMIC DEVELOPMENT - A.Seidman (Mrs.)
IN WEST AFRICA M.E.Humphreys (Mrs.)

Friday (Cont'd)

P.M.

2.30 - 4.00 - A R A B I C (2nd Year) - S.A. Ibrahim

2.30 - 4.00 - E W E (Language Class) - F.S. Konu

S A T U R D A Y

A.M.

8.30 - 10.00 - T W I - F A N T I - A.C. Denteh

THESES SUBMITTED IN PART FULFILMENT OF THE REQUIRE-
MENTS OF THE DIPLOMA IN AFRICAN MUSICPostgraduateMAY 1964NameTitle of Thesis

Anning, B.A.

Adenkum: a study of the Music of Akan Female Bands.

Atakora, T.A.

Mmoguo, Song Interludes in Akan Folk Tales.

Nayo, N.Z.

Akpalu and His Songs.

MAY 1965

Amissah, Michael

The Music of Ahanta Kundum

Asiama, S.D.

Music & Dancing in a Ghanaian Community (re-submitted)

Poku, D.Y.

Bragoro, The Music of Akan (Ashanti) Puberty rite.

Titi-Lartey

Kurunku: A study of the Music of Fante Kurunku.

The Institute has received a present of books from the Moroccan Government through His Excellency the Moroccan Ambassador in Ghana. The books included:

- | | |
|--|--|
| ADOLF Faure | - At-Tashawwuf ilā Rijāl At-Tasawwuf. (Life of Saints of Southern Morocco in the 11th, 12th & 13th centuries). Vol. 12 on Abu Ya'qub Yahya At-Tādili (1229/1230). Rabat, 1958. |
| TĀWIT Ibn Muhammad and AFIFI, Sadiq Muhammad | - Al-Adab Al-Maghribi. (Maghrib culture) Beirut, 1960. |
| GANUN, Abdallah | - An-Nubugh Fi-l-Adab Al-Arabi. (Maghribi characteristics in Arab Literature). Beirut, 1961. |
| | Falāsafa Al-Islam Fi-l-Maghrib Al-Arabi. (Islamic philosophy in Arab North Africa). Tatwan, 1961. |
| MUQLID, Muhammad Usuf | - Shu'arā' Muritāniā, Al-Qudamā' Wa-l-Hudathuna. (poets of Mauretania-Ancient and Modern). Beirut, 1962. |
| LANDAU, Rom | - Ta'Rikh Al-Maghrib. (An authorised Arabic translation of "Moroccan Drama" (in the 20th century). Beirut, New York, 1963. |
| AL-FĀSĪ, Alāl | - An-Naqd Adh-Dhati. (Self analysis-A psychological study). Tatwan 1963. |
| AL-HABABI, Muhammad Azīzī | - Min Al-Kā'in ilā Ash-Shakhs. (From existence to real being - A philosophical treatise). Cairo, 1962. |
| AL-NASART, Abu Walīd | - Rawda An-Nasrin Fi Dawla Bani Marain (A Historical Account of North Africa). Rabat, 1962. |

INSTITUTE NEWS

MEKNASSI, Ahmad

- Ahamm Masadir At-Ta'rtkh Wa-Tarjama Fi-l-Maghrib . (Sources & Bibliography for the history of Morocco (16th- 1st Haij of the 20th century). 1963.

ABĀDĪ, Ahmad Mahnar

- Ta'rikh Al Maghrib Al-Arabi Fi-l-'Asri Al-Wasit. (History of Arab North Africa in the middle ages. Morocco, 1964.

AFĪFĪ, Muhammad

- Al-Harakāt Al-Istiqlāl Fi-l-Maghrib Al-Arabi. (Independence Movements in Arab North Africa. Cairo, 1948.

ASHFORD, Douglas E.

- At-Tatawwurāt Sa-Siyāsīya Fi-l-Mamlaka Al-Maghribiya. (Political Changes in the kingdom of Morocco. Princeton & Beirut, 1963.

* * * * *

PROJECT REPORTS

RESEARCH FOR DEVELOPMENT IN THE ARTS

SCHOOL OF MUSIC AND DRAMA

In his speech, The African Genius, Osagyefo the President expressed several hopes for the Institute of African Studies, some of which are clearly realizable, through the creative functioning of the School of Music and Drama established in 1962 as the Performing Arts Sector of the Institute of African Studies.

"I hope" said Osagyefo, "that the School of Music and Drama, which works in close association with the Institute of African Studies will provide this Institute with an outlet for creative work, and for the dissemination of knowledge of the arts through its extension and vacation courses, as well as through regular full-time courses. I hope also that this Institute, in association with the School of Music and Drama, will link the University of Ghana closely with the National Theatre movement in Ghana. In this way the Institute can serve the needs of the people by helping to develop new forms of dance and drama, of music and creative writing, that are at the same time closely related to our Ghanaian traditions and express the ideas and aspirations of our people at this critical stage in our history. This should lead to new strides in our cultural development..."

..." The...guiding principle which I would emphasise is the urgent need to search for, edit, publish and make available sources of all kinds....' In studying the arts, however, you must not be content with the accumulation of knowledge about the arts. Your researches must stimulate creative activity; they must contribute to the development of the arts in Ghana and other parts of Africa, they must stimulate the birth of a specially African literature, which, exploring African themes and the depth of the African soul, will become an integral portion of a general world literature. It would be wrong to make this a mere appendage of world culture"

..." In addition to publishing the results of its research in a form in which it will be made available to scholars, the Institute must be concerned with its diffusion in a more popular form among a much wider public. While there are many channels through which this new learning can be spread - including radio and, in the very near future, television - I am particularly anxious that the Institute should assist the Government in the planning and production of new text-books for use in our secondary schools, training colleges, workers' colleges and educational institutions generally..."¹

Working details of the functions stated for the School of Music and Drama are designed to make it possible for the Institute of African Studies to fulfil such important hopes. Thus, is provided, the opportunity to place products of research undertaken by the Institute's staff into creative use; for experimental application, for interpretation and re-interpretation, for new creative development, for dissemination in the media of performances and publications and therefore for the testing of public response.

Research material employable in the manner described ranges beyond the obvious classifications, since the task in hand - that of delineating and reinforcing the cultural and artistic image of a people - demands engagement with research material from other fields of discipline such as History, Sociology, Politics and African Languages.

In this connection, the Ashanti Research Project of the Institute, in its total coverage represents an invaluable body of research information from which significant viewpoints and interpretations are conveniently extractable for meaningful creative output.

-
1. The African Genius - Speech delivered by Osagyefo Dr. Kwame Nkrumah, at the opening of the Institute of African Studies on 25th October, 1963.

- The history of Costume
- Make Up
- The Ananse Play ;
The "Trios" and Concert Parties ;
The Cantata and its link with the musical;
The Dance Drama;
- Social significance;
 - Materials, design.
 - Social significance
 - Materials, effects etc.
- Theatre design and architecture in Ghana;
A study of Audience Response to types of drama;
A survey of the extent and nature of Drama work
in schools and colleges , noting physical facilities
and available literary material.

DANCE:

Traditional dances of Ghana and other African countries, (including songs, drumming and costume).

Particular dances - their significance, and their setting in particular societies; and the uses of such dances in other contexts such as pageants and drama. Detailed investigation into the form, construction, design and dynamics etc.

SPECIFIC MUSIC STUDIES:

Traditional Musical Instrument:
"Music of the Gods" - a study of African music and worship;
A study of the Ghanaian Highlife as an aspect of change;
Guitar music in the Concert Party tradition;
The music of Asafo in relation to the entire structure and
function of Asafo companies, with particular reference to Winneba.

It is considered important to involve the students of the School in some of the processes of this research programme, particularly when opportunities for observation, investigation, recording, and active participation in performance sessions are available in various parts of the country.

Prior to the establishment of the School, much research material had already been collected in the field of Musicology. 1

Some texts of oral literature had also been collected as necessary elements of Musicological studies, but not enough to provide an adequate coverage for application in either the Institutes' post-graduate courses in African Literature, or in the teaching and training programme of the School. Nor, had much research been done in the relevant fields of Drama and Dance.

In the first two years of the School's existence it has been imperative for the Institute's staff who are directly concerned with the School, to plan their research programmes with the objective of closing this gap. Lines of research have developed as follows, and with an awareness of their interrelationships:

LITERATURE:

The main forms of African oral literature with particular reference to themes, formal characteristics, styles, modes of recital, and their distribution and use.

The Poetry of Nkurodo
 The Poetry of Asafo
 Popular drumming and songs
 Songs of fishing communities in Anlo as poetry
 Poetry of Trade Cults among the Anlos
 Dirges among the Akan and the Anlos
 The Poetry of Adzewa and Adenkum in Fanteland
 Yewe Cult language and literature
 Historical narratives as Anlo literature.

Oral literature about water (rivers, streams, lagoons and the sea) with a special focus on themes related to religious beliefs, and philosophy.

ANANSESEM: - Folktales of Ghana

DRAMA: - Story-telling as a dramatic art
 Dramatic features in Ghanaian festivals
 Dramatic enactment in Mkurodo performances
 The history of the Drama Movement
 -Traditional forms-
 -The New Drama-

Study of specific forms of drama, particularly:-

1. See Institute of African Studies Library Collection.

Development arising out of this first phase of research is coming into evidence in:

- (a) the performance programmes of the School¹ of Music and Drama.
- (b) the development of courses and technical studies for the teaching of African (Music, Dance and Drama).
- (c) the extension work being undertaken, through demand, by the School of Music and Drama in advisory, tutorial, and training capacities for schools and colleges, communities, and voluntary organisations.
- (d) the establishment of a Community Drama project in ATWIA - Ekumfi through the literature research programmes of the Institute of African Studies.
 - (i) to facilitate literature, drama, music and dance studies on a 'laboratory' basis in a rewarding location;
 - (ii) to foster a crossbreeding between traditional performance arts and the creative experimentation of the School of Music and Drama;
 - (iii) to develop an outpost for the dissemination of new artistic developments which will as well employ the services of the trained personnel from the School.

PERFORMANCES During the Term

A. The Dance Division

B. Drama & Theatre Studies Division etc.

1. Performances during the Term

- A. The Dance Division
- B. Drama & Theatre Studies Division.

THE ASHANTI RESEARCH PROJECT

RESEARCH REPORT

List of Stool Histories (continued from Research Review Vol. I. No. I. 1.

IAS 41	Sana Stool History	Gyase division of Kumasi
IAS 42	Anaminako Stool History	Ankobia division of Kumasi
IAS 43	Sare and Amoanim Stool	Kyidom division of Kumasi
IAS 44	Kokofu Stool History	Paramount Stool
IAS 45	Atene Akoten Stool History	Ankobia division of Kumasi
IAS 46	Gvebi and Banahene Stool History	Kyidom division of Kumasi
IAS 47	Nkonson Stool History	Gyase division of Kumasi
IAS 48	Kyerema Kobia Stool History	Kyidom division of Kumasi
IAS 49	Afari Stool History	Kronti division of Kumasi
IAS 50	Suame Stool History	Ankobia division of Kumasi
IAS 51	Anwonomsa Stool History	Gyase division of Kumasi
IAS 52	Saamang Stool History	Gyase division of Kumasi
IAS 53	Bremang Stool History	Gyase division of Kumasi
IAS 54	Bantama Baamu Stool History	Kronti division of Kumasi
IAS 55	Obogu Stool History	Oyoko division of Kumasi (now Paramount by Govt. instrument)
IAS 56	Oyoko Beman Stool History	Oyoko division of Kumasi
IAS 57	Mentia Stool History	Gyase division of Kumasi
IAS 58	Baworo Stool History	Kronti division of Kumasi
IAS 59	Boadu Linguist Stool History	Ankobia division of Kumasi
IAS 60	Fsereso Stool History	Oyoko division of Kumasi
IAS 61	Juansa Stool History	Oyoko division of Kumasi (now Paramount by Govt. instrument)
IAS 62	Agogo Stool History	Gyase division of Kumasi (now Paramount by Govt. instrument)
IAS 63	Odumase Stool History	Adonten division of Juaben
IAS 64	Mamponten Stool History	Oyoko division of Kumasi
IAS 65	Debooso Stool History	Gyase division of Kumasi
IAS 66	Dua Kyeame Stool History	Manwere division of Kumasi
IAS 67	Achiase Stool History	Gyase division of Kumasi
IAS 68	Nanti Stool History	Gyase division of Kumasi
IAS 69	Asem Stool History	Kyidom division of Kumasi

PROJECT REPORTS

IAS 70	Fontomfrom Drum Stool History	
IAS 71	Omanti Stool History	Manwere division of Kumasi
IAS 72	Aboatem Stool History	Kronti division of Kumasi
IAS 73	Boakye Yam Linguist Stool	Gyase division of Kumasi
IAS 74	Feyiase Stool History	Kyidom division of Kumasi
IAS 75	Akankade Linguist Stool History	Gyase division of Kumasi
IAS 76	Asomfo Stool History	Gyase division of Kumasi
IAS 77	Amakum Stool History	Adonten division of Kumasi
IAS 78	Anyinase Stool History	Oyoko division of Kumasi
IAS 79	Asokore Mampong Stool History	Nifa division of Kumasi
IAS 80	Akumaten Stool History	Kyidom division of Kumasi

ASHANTI COURT RECORDS

INTRODUCTORY

The main problem confronting any student who wants to study the history of African states is that of sources. Recently, however, this problem has been greatly reduced in its magnitude by the use of the work of people in such disciplines as ethno-botany, linguistics, ethonology, anthropology, and the last but the most important of all, archaeology. The other principal source is, of course, oral tradition which, according to a recent writer on the subject, includes "formulae including titles and names; poetry; lists including genealogies, tales commentaries, precedents in law"

It has, however, occurred to me from the very little work I have done in connection with the oral traditions of Juaben, that there is yet another very rich source which appears to have been untapped so far. I refer to court proceedings involving state lands and constitutional (enstoolment and destoolment) cases. Litigation over state lands and contested successions have been endemic among many African states. From the few proceedings I have studied so far, it is clear that all the people versed in the traditions and the histories of the states or families involved in the case are called upon by both parties to the dispute to give evidence. As these witnesses are usually numerous, these cases go on for months or years and the proceedings often run into many pages.

PROJECT REPORT

This particular source has many great advantages over the other types of oral literature. First, there are at least two versions of each episode (the Plaintiff's and the Defendant's) and a great deal of argument and cross-examination and the evidence given is usually gone into in great detail. The historian therefore has a great deal of material to play with. Secondly, this particular source can be easily dug up from court records. The third is that the research student has assembled for him the evidence of several witnesses whom he would otherwise have to chase from the town to the village and to the farm. . The last and the most important is that very often most of the key witnesses usually then bowed down with age, wisdom and knowledge are no longer alive and the proceedings thus provide the only key to their usually incredible knowledge of the history and customs of their state.

This source has of course its own pit-falls. The most obvious one is how to separate history concocted for the purpose of that particular case from real traditional history. I suppose, however, that evidence from the cross-examination as well as from the other sources, would enable the careful historian to do this.

A library of proceedings of land and constitutional cases will definitely be of invaluable service to the student of the early history of most African states.¹

-
1. The Institute has begun to collect certified copies of Cours Proceedings. See 16 for a list of proceedings held in the Institute's Library.

SUMMARIES OF COURT RECORDS

<u>Serial No.</u>	<u>Year</u>	
1	1942	Representations to the Chief Commissioner of Ashanti on (a) appeals from the Asantehene's Court in constitutional cases and (b) measures to deal with the increasing incidence of burglary in Kumasi.
2	Undated	Accredited office-holders of the Akwamu functional group (called in the Asantehene's records 'clan')
3	Undated	Accredited office-holders of the Gyase functional group.
4	1955	A Great Oath (the most solemn of Ashanti) case on the grant of Timber Concessions by the chief of Sabronum.
5	1952	A destoolment case involving the chief of Asuonwin: The Asantehene decides that as a general rule a queenmother of a state or any political unit cannot rebel against the chief; that the <u>Abrempong</u> (the major chiefs) under the Asantehene swear allegiance only to him and that therefore he alone is the competent authority to destool such chiefs.
6	1955	An enquiry to determine the rightful successors to Asawuram stool.
7	1955	The settlement of a complaint against the chief about the 'uncustomary' allotment of Ofoase stool lands.
8	1955	The determination of the legitimate chief makers of Mfensi.
9	1937	Arbitration on complaints of the Akwaboahene (of Kumasi and the overlord) against the Mimbene of Ahafo (sub-chief) on mutual rights and duties.

<u>Serial No.</u>	<u>Year</u>	
10.	1955	Bafour Akoto (Okyeame of the Asantehene) and the Kyidomhene, swear the Great Oath of Ashanti in denial of a publication of a Kumasi daily 'The Ashanti Sentinel' alleging a fist fight (taboo) in the Asantehene's palace.
11.	1955	Arbitration on land dispute between the chiefs of Nyinahin and Akrodie.
12.	1948	The Asantehene's decision on the legitimate occupant of the Tuobodom stool.
13.	1957	Customary arrangements for the division of land revenue between some Kumasi chiefs on the one hand and on the other, the Mimhene and some other Ahafo chiefs.
14.	1955	The Asantehene's definition of <u>Saadwere</u> - a decision on the division of cocoa revenue between the chief and the queenmother of Ahwiriwa.
15.	1959	Arbitration on a land dispute between the Ejisuhene and the chief of Krapa.
16.	1952	A Great Oath case over an Atronie-Sunyani land dispute is settled by arbitration.
17.	1932	Enquiry into destoolment charges against the Jasihene.
18.	1930.	Judgment on the overlordship of certain persons.
19.	1940	A Great Oath case over the 'ownership' of Kenyasi No.1 (Ahafo) lands is settled in favour of the chief of Kenyasi No.1 and against the Akwaboahene.
20.	1942	Decision on the payment of, and the division of, tolls between the Ankasihene and the chief of Asekye-Dumasi.

1. Numbers 21 - 40 in this series will appear to the next issue of the "Research Review". - Editor.

PROJECT REPORT

VOLTA BASIN RESEARCH RECENT ARCHAEOLOGICAL RESEARCH IN THE VOLTA BASIN

The construction of the Akosombo Dam has necessitated a crash-programme of rescue-work in the very large area to be flooded by the Volta Lake. I brought the matter in March 1960 to the attention of Mr. H.D. Collings, then Director of the Ghana Museum; but he seems to have failed to bring it to the Board, with the result that nothing was done until early 1963, when Professor Irwin, on behalf of the Historical Society of Ghana, launched the Volta Basin Research Project. After many months of wearisome estimating, discussion with the National Council for Higher Education, correspondence and organisation within the University, the Ghana Government made a generous grant in February 1964. Archaeology was one of the disciplines approved for special support, because what we should fail to find now we should never find. University-departments had indeed already started work the previous July, in confidence that support would be forthcoming; and Professor Irwin himself had already left the country before he saw the project which he had initiated going ahead.

The Volta Basin Research Project comprises two classes of work: research arising from the creation of the lake and likely to continue indefinitely especially in biology; and salvage-research which must be done before the lake is full. In the latter class archaeology has held by far the largest place, and there are now two research-fellows in the field, especially appointed for this work, Mr. R.N. York and Mr. D. Mathewson. Their task is to excavate all important sites before they are flooded.

The first stage, however, was to carry out as complete a survey as possible of the area to be flooded. A good many sites had been previously known; but I have been able to add greatly to this list. This survey has not been completed. Lack of time and inaccessibility made it impossible to reach many areas on the lower Volta and in the Afram Plains, even though the Ghana Army conducted me for a month by boat to regions which I could not have reached of my own accord. Work was delayed also by the floods of 1963. The Afram Plains have been particularly difficult of access. Riverside villages could be reached only by boat, and navigation in the dry season was extremely dangerous. There were no paths, so except when the grass was burnt, one could neither walk inland nor see what might be there. It.

would have required ten years to do a proper survey, working for short periods each year, of the right bank of the Volta from the Pra to the Afram. There is however reason for thinking that the inaccessible southern part of the Volta Basin was anciently sparsely inhabited, and that we have not there lost many sites.

Other parts of the valley are more accessible, provided one is prepared to use one's two feet for locomotion and not to rely entirely on four wheels. A large number of sites has been listed, from small hamlets perhaps not more than a century old to large towns of many ages and to find-spots of palaeolithic tools. Doubtless others will still be found. I cannot at the moment give totals; but I can give numbers in sample-areas, which may illustrate the scope of the project and the wealth of remains that we are recording and saving. In the floodable area on the left bank of the Volta from Kete Krachi to the mouth of the Daka, a distance of about forty miles, we have found thirty-nine sites. In the Oti valley between Bladjai and Wasawasa, on the right bank, over about thirty miles, we have recorded seventeen sites. Near the head of the Black Volta Lake, from Buipe Bridge to Kadelso, on both banks for about eight miles we have found mounds above the flood-line; and this number will certainly be increased, as there are sites close to Morno, which have not yet been recorded.

Up to the present detailed work has been confined to two classes of site, remains of the old stone-age and towns and villages of the proto historical period, a few going back into the middle ages. On the whole, medieval sites are difficult to locate. Mounds, if there were any, have been levelled, and the habitation layer is usually buried under a foot or more of soil. Lone baobabs, so reliable an indicator of sites from the sixteenth century onwards, hardly last in West Africa from medieval times, though in the Zambesi valley trees are known which are over a thousand years old. One or two neolithic sites are on the list for excavation; but being far upstream they have had to wait their turn.

Village-sites of the XVI-XIX centuries are common. There was almost ribbon-development along the east bank below Kete Krachi. Their economy must have depended partly on fishing; at the same time, the Volta was unsafe from slave-raiders, and nearly every site lies behind the bank concealed from the river by a strip of gallery-forest, and close to a creek where canoes could be hidden. The pottery is local and fairly uniform; occasional painted sherds from Gonja and European imports from the coast indicate limited contact with the outside world.

All these sites seem to be earlier than the Kwahu push across the Volta, which probably dates from the XIX century. Above Otisu Mr. York set out to discover Kwahu terracottas, some of which were already known; he found an older village, but not a single terracotta in it. Near Ohia Mankyene is a large village, from its pottery Kwahu or Ashanti; but it has no older pottery of the riverside-peoples, who were presumably proto-Krachi.

The Oti also was dangerous, though it is more difficult to navigate, and its meanders would enable defenders on land to slip across from one ambush to another, while the attackers toiled round loop after loop of the river. A huge fortress was constructed at Kitari; Kajeso, farther upstream, is built on a precipice with a steep hollow way to the river, which could easily be defended.

The archaeologist has neither the time nor the competence to collect oral traditions about his sites. He also rather despises material finds. But if traditions are to be collected about these towns and villages it must be done urgently. From below Kete Krachi the people have been herded into large resettlement-villages. It is difficult to imagine less promising ground for the preservation of tradition, which always has a strongly local flavour.

The other work which archaeologists have hitherto been doing in the Volta Basin is more closely allied to geology. The study of stone tools in their geological settings enables us to guess the antiquity of man, and examination of old muds and gravels provides a reconstruction of the ecological setting. Samples have been taken for pollen-analysis and for radiocarbon-dating. It must be remembered that Ghana has a series of palaeolithic sites far and away superior to any other territory of West Africa; and half of these lie east of the Volta, many in the area to be flooded. I give figures for a few palaeolithic cultures, to demonstrate Ghana's wealth of material as compared with West Africa from Senegal to Dahomey; I do not include Nigeria, because recent work there has revealed a good many further sites, which have not yet been published; but even with this addition, Ghana would be far ahead of all her neighbours together. Of the Chellean Ghana has 45 - 55 sites, the rest of West Africa hardly three; of the Sangoan Ghana has about 280, the rest 75, of which two thirds are in Togo and Dahomey.

The real value of this opportunity of intensive excavation in the Volta valley has been the discovery of a very large series of remains which will form a standard for work in other parts of Ghana. The Volta-valley sites may not always have been the largest or politically the most

important; there were other tribes in other parts of the country. But in future reference will have to be made to the Volta valley in any work that is carried out. It must be remembered that other artificial lakes are being planned in Ghana. Let us hope that their areas will be explored as intensively as that of Lake Volta.

O. Davies.

See below for a list of Oral tradition collected by
Research Assistants of the Institute.

Oral Tradition of villages in the Volta Flood Area recorded
by (1) K. Ameyaw, and (11) E.Y. Aduamah Research Assts.
in the Institute

IAS	acc.	No.	AM	1	Tradition of Nketepa
"	"	"	"	2	" Worobong
"	"	"	"	3	" Mankrong; Asaresu, Yereka
"	"	"	"	4	" Asuboni
"	"	"	"	5	" Achi (Ekye)
"	"	"	"	6	" Tease
"	"	"	"	7	" Pitiko
"	"	"	"	8	" Shewohoden, Nsunua, etc.
"	"	"	"	9	" Kotoso
"	"	"	"	10	" Aframso, Obra, etc.
"	"	"	"	11	" Odotom (Begoro area) Chebi
"	"	"	"	12	" Samankwaye, etc. Odotom (Kwahu)
"	"	"	"	13	" Afram Plains, (Okwawu section)
"	"	"	"	14	" Ajade
"	"	"	"	15	" Akroso
"	"	"	"	16	" Apai-Ahenkro
"	"	"	"	17	" Apaso Ahenkro
"	"	"	"	18	" Yamboso
"	"	"	"	19	" Otiso
"	"	"	"	20	" Dukoman
"	"	"	"	21	" Ahenkro/Supom
"	"	"	"	22	" Motodua
"	"	"	"	23	" Asabi

COLLECTION OF ORAL
TRADITION FROM THE VOLTA BASIN, MAY 1963 - APRIL
1964

The field work was carried out in four stages; viz:

- STAGE 1. The eight Ewe traditional areas on the east side of the Volta affected by the flooding of the Volta namely Kpalime, Tonkor, Botoku, Tsoho, Wusuta, Awate, Aveme, Tsome and villages thereunder each of them. (See the attached Map One).
- STAGE 2 Ewe settlements in the Afram Plains between the Afram river in the south and the Nyuinyui stream in the north (see the attached Map Two).
- STAGE 3 The migrant Ewe fishermen or the Tongus as they are called who occupy both banks of the river from Ajena area northwards to a short distance beyond Kete-Krachi.
- STAGE 4 The Akan-speaking areas of Buem-Akan, Dodi, and Anum. (For the first mentioned area see Map 3).

The collections are catalogued as follows:-

- | | |
|-------|---|
| No.1 | Kpalime Todome, Kpalime Kaira. |
| No.2 | Tonkor |
| No.3 | Botoku |
| No.4 | Tsoho |
| No.5 | Wusuta |
| No.6 | Awate and Jifaji |
| No.7 | Aveme |
| No.8 | Tsome |
| No.9 | Ewes in the Afram Plains comprising settlements of Akangla, Atikplale, Awatokplui, Alehere Chemfe, Nframa, Burupai, Fanu, Nyinapong, Anidze, Dzanikata, Adzeyife, Sodzife, Gadibafe, Oprida, Amuvinu, Nyigbenu and Dadiase. |
| No.10 | Dodi-Anum area consisting of Labolabo and Dodi |

PROJECT REPORT

- No. 11 Buem-Akan Area consisting of Nkonya, Bowiri, Kwamekrom, Tapa, Sakada, Krakwamekofi, Mangoase, Takroso, Breniase, Odei, Akanie, Zongo Dawuda, and Okomfokrom.
- No. 12 The migrant Tongu fishermen consisting of Bejamsotomu, Oborborkro, Nkatikwatornu, Nsunua, Apretsi, Supon, Abai, Santase, Odiewu, Dodife, Katsra, Akrokai, Taglase, Buita Kawnoso, Akroso Kpome, Fahiakobo, Akukordzie, Akawakpe, Kodofi, Kpebe, Sakachire, Atixenu, Mangoase, Didim, Ampote, Dayinu Doguikofi, Agodeka, Apoesihu, Dzemeni, Dawukofi, Adoma Apasu, Fiewukofi, Sefenukofi, Miawone, Asikoko, Mem, Batanya and Abehediem.

RESEARCH IN NORTHERN GHANAIAI LANGUAGES

Language research is proceeding along two main lines:

(a) Language analysis and description; (b) Comparative studies.

a. Language analysis:

The Northern languages at present being principally studied are: Dagbani, Kasem, Dagaari, Kusal, Sisala, Vagala, Konkomba, Basal, and Bimoba. In these, analysis is being undertaken largely from recorded texts, with a view to describing their structure, which in most cases has not been studied hitherto; even in Dagbani there is a notable lack of reliable description.

An article on 'The phonology of the nominal in Dagbani' has appeared as pre-print from the Institute's new Bulletin, and phonological studies of Kasem and Sisala have appeared as the first two volumes of the 'Collected Language Notes', published by the Institute.

PROJECT REPORT

Tonal analysis has shown that the so-called 'terraced-level' system well known through descriptions of Twi-Fante, is met in many other Ghanaian languages, including Dagbani and several of the other mentioned above. Some of these systems, as that in Dagbani, have proved to be very complex and difficult to analyse and describe.

Field trips to Northern Ghana and Upper Volta have enabled brief studies to be made of Mampruli, Buli, Gurenne and Moli, and there has been opportunity to assist missionary linguists in writing preliminary descriptions of Wali and Lobiri.

A feature of the Gur languages is the formation of nominal compounds, in which the first nominal appears without its suffix, so that, for instance, a noun when qualified by an adjective appears in a shorter form than when it stands alone. In a language such as Dagbani there is also frequent elision of a final vowel before a following word. This often produces the same effect as the omission of a suffix in a compound. The fact that two quite different processes should in many cases have identical manifestations leads to very real problems of orthography.

A feature shared by many languages all over Ghana is the use of multiple verbs in 'serial verbal constructions' where other languages would use prepositions or postpositions. Examples of this may be translated literally into English:

1. he took a knife cut meat ('he cut meat with a knife')
2. he has a knife is cutting the meat ('he is cutting meat with a knife')
3. He ran entered the house ('he ran into the house')
4. it left the box and fell ('it fell out of the box')

These sentences would be found both in Twi and in Dagbani for instance, but in Hausa only example 3 would apply, since this language has prepositions meaning 'with' and 'from' usable in the other examples. In Mandinka or Temne there are means of expressing 'with' by particles, so that examples 1 and 2 would not apply, the sentences being more similar

PROJECT REPORT

to the English construction. It is very common in West Africa for 'directions' to be expressed only by verbs.

Constructions with the verb 'give' vary somewhat. In Dagbani it is possible to say either 'he gave me (the) money' or 'he took (the) money gave me', but in Twi the first sentence is not possible if the noun is definite, only if it is indefinite. In Hausa or in Temne, however, one can only say 'give me (the) money', while in Mandinka one can say either 'give (the) money to me' or 'present me with (the money)'.

It has been said that the speakers of languages that use serial verbs prefer to 'analyse an action into its component parts'. This statement is however based on a misunderstanding, since the reasons for using these expressions are actually grammatical and not notional. This can be shown from the fact that 'take and cut' or 'take and give' may be said even when there is no 'taking' to be done, the object already being in the hand of the person concerned.

Some sentences which prove difficult to analyse, such as the relative constructions in Dagbani, can be handled by the method known as 'transformational' or 'generative' grammar. This theory and the techniques associated with it are of relatively recent development, and are being considerably developed at present, particularly in the U.S.A. Already members of the Institute have found this of benefit in solving certain problems, and it is clear that a number of features of this whole approach to grammar are particularly relevant to Ghanaian languages.

b. Comparative Studies:

By means of sample vocabularies of 44 Gur languages, provided by colleagues in the four territories nearest to Ghana, and by members of the Institute working on northern Ghanaian languages, it has been possible to revise the classification of Gur. The presence of Professor Swadesh as visiting Professor during the Lent term gave considerable impetus to this work, and his experience of computer operations enabled him, in collaboration with the Rev. Dr. Koster of the Physics Department,

PROJECT REPORT

to process the word lists and make a glotto-chronological study of them. The report was presented to the Fifth West African Languages Congress, and is being revised for publication, together with the word lists. Amongst the Ghanaian languages included in this study were four little-known ones spoken by people ruled by Guang chiefs. These are: Hanga, Fantera (Brong-Ahafo), and both members of the Senufo group.

The classification now proposed is as follows:-

1. Bargu
2. Moli-Gurma group:
 - a. Tamari
 - b. Burma subgroup: Basal, Konkomba, Gangam, Bimoba, Gurma
 - c. Moli-Dagbani subgroup: Pilapila, Naudem, Buli, Frafra Gurenne, Talni (and Nabdam), Dagbani, Mampruli, Kusal, Moli, Dagara, Nura, Birifor, Dagaari (and Wali), Hanga, Safalaba.
3. Grusi group:
 - a. Mo, Vagala, Chakali, Tamprusi
 - b. Sisala
 - c. Kasem, Lyele
 - d. Lamba, Kabre
 - e. Kotokoli
4. Lobiri
5. Bwamu (Red Bobo)
6. Kirma, Tyurama
7. Win
8. Senufo groups
 - a. Senar, Tenyer
 - b. Fantera, Fantera

PROJECT REPORT

9. Seme

10. Dogon

2. Seminar in African Linguistics:

This seminar is conducted regularly with the participation of members of the Departments of Linguistics and of Modern Languages and of the Institute of Linguistics. Recent topics have included the following:-

Bimoba sentence structure; Problems in Kasem verbal analysis; The vowel systems of Dagaari and Lobiri; A survey of the Guang languages; Consonant Mutation Systems.

A joint meeting with the Seminar on the Akan peoples, organized by the History Department, was held on 25th May, 1965. Papers on the place of linguistic evidence in the study of the history of the Akan Peoples were presented by Dr. Stewart of this Institute, and Mr. C. Painter of the Department of Linguistics.

3. Fifth West African Languages Congress

This Congress was held at Commonwealth Hall from the 5th to the 10th April, 1965, and was organized jointly by members of the Departments of Linguistics and of Modern Languages, and of the Institute. The Chairman was Professor Nketia, and Vice-Chairman was Professor C. MaCallien. The Secretaries were, successively, Dr. Stewart and Miss L. Cripser. The field Director of the West African Languages Survey, Professor R.G. Armstrong, was visiting Professor at the Institute for the month preceding the Congress, and the Organizing Committee were able to benefit from his advice and help.

The number of delegates was double the record figure that had attended the Fourth Congress, held at Ibadan a year before. 174 people signed up as participants, and there were many occasional visitors

PROJECT REPORTS

besides. The Minister of Education, representing Osagyefo the President, opened the Congress, and Professor Armstrong afterward gave a lecture on the aims and purpose of West African Language research.

Some 55 papers were presented by delegates, being summarized and discussed at working sessions. Papers were given in the following fields: Comparative studies, Syntax, Morphology, Phonology, Applied Linguistics, Lexicography, and Stylistics. The following papers were contributed by members of this Institute and of the Department of Linguistics and members of the Institute of Linguistics (West Africa) working in Ghana and affiliated to this Institute.

M.E. Kropp - European Loanwords in Accra Ga

J.T. Bendor-Samuel - Problems in the Analysis of Sentences and Clauses in Bimoba.

G. Jacobs - The structure of the Verb Clause in Bimoba

R. Rowland - Sisala Noun Groups

C. Painter - Guang - towards a historical perspective

G. Ansre - Verbids - a caveat to 'Serial Verbal Constructions'

L. Boadi - Notes on the Twi Comparative Construction.

K. Callow - The subordinate Clause Group in Kasem

P.M. Bendor-Samuel - Phonetic Interpretation Problems in some West African Languages.

J.M. Stewart - Three Akan-Bantu Sound Correspondences.

M. Swadesh, E. Arana, J.T. Bendor-Samuel and W.A.A. Wilson - A Preliminary Glottochronology of Gur Languages.

PROJECT REPORTS

H.M.J. Trutenau - An Appraisal of the Suitability of Tagmemic and Transformational Grammar of Teaching the Mother Tongue in West African Schools.

K. Chinebuah - Nasalization in Nzema.

It was significant that at this Congress much interest was focused on syntax. Hitherto this has been somewhat neglected in favour of phonology and morphology, but this year so many papers were offered on this subject that not all could be adequately discussed during the whole morning devoted to them.

The poor attendance at the session on Stylistics, on the other hand, showed that this topic is lagging far behind other aspects of language study. Partly this is due to a lack of knowledge of the basic structure of many languages, and partly this reflects a shortage of collections of oral literature. In certain languages such as Yoruba and Hausa, some progress is being made, and it is hoped that such studies will also begin at the Congress in demonstrations of means of collecting oral literature and traditions.

A special feature of this year's Congress was the evening Forum on language problems in Ghana. This interesting and important discussion was led by several eminent Ghanaians, and enabled the many delegates from this country to participate fully.

At the closing session of the Congress the new West African Linguistic Society was launched. This will be a professional society for linguists throughout the world who are working in the field of West African Languages.

INDIVIDUAL RESEARCH REPORTS

WORK IN PROGRESS

I have been involved in the preparation of two papers which were fairly recently published in American symposia. One, on the development of political parties in Mali, which I wrote jointly with Ruth Schachter Morgenthau, was published in James Coleman and Carl Rosberg, Political Parties and National Integration in Tropical Africa (California, 1964). The other was one of a series of five lectures at Swathmore, Pennsylvania, delivered in March, 1962, and published under the title "The Relevance of 'Western' Ideas for the New African States" in J. Roland Pennock, Self-Government in Modernizing Nations (NJ, 1964). I have also a paper, which I presented at the International African Institute's Fifth International Seminar at Zaria in December, 1963, on 'The Islamic Literary Tradition in Ghana' which should shortly be published as part of a collection of Seminar Papers on Islam in Sub-Saharan Africa under the editorship of Dr. Ioan Lewis.

Other work, of the kind that is politely referred to as 'work in progress' (a harmless description, provided the term 'progress' is flexibly interpreted, and is understood to imply the possibility of prolonged periods of regress) falls under the following heads:-

- (1) I have still to prepare for publication five lectures which I gave four years ago for the African Studies programme, Boston University, on 'Islam and Politics in West Africa'. These lectures attempted to discuss the interaction of Islam and the development of political ideas and institutions in West Africa from a historical point of view - from the Amoravids to Sekou Toure, so to speak. But a great deal of important new work has been done in many sectors of this field over the past four years, and the lectures will have to be entirely rewritten. I have also agreed to write an article for the journal Past and Present on 'Muslim Reforming Movements in 19th Century West Africa', which will be based on part of the same material, and will be primarily an attempt to summarize the present state of our knowledge of this phase of West African history, in the light of recent research.

- (2) I shall continue to collaborate with Ivor Wilks, Basil Davidson, S. Affrifah and others on work on this Institute's project, The People's History of Africa, which we hope to complete by the end of 1965. This is not, of course, a piece of research, but an attempt to produce a rational synthesis - making intelligible (as far as the evidence permits) the main processes of technological, economic, social, political and cultural change that have taken place in the African continent since the appearance of man, embodying (as far as humally possible) in this account the result of recent research in all relevant fields. The material has then to be presented in a form which will interest, and even excite, students in secondary schools, training colleges, universities etc. (or adults working on their own), who are not specialist historians, in all parts of Africa. This is, of course, an incredibly difficult undertaking - and, to reduce the inevitable errors and misinterpretations to minimum, we will need the help and criticism of those working in various fields of African history - in the Institute and outside once a preliminary draft is available. I have also for some time been attempting to write, for the American Mentor series, another kind of introduction of African history more modest in scope, but more substantial in length. This will take the form of a series of studies, dealing with particular African states, or groups of states, and attempting to show how far their existing institutions, social relationships, policies, problems etc., can be explained in historical terms.
- (3) I hope also, in a somewhat dilettante way, to continue to do some work on the Institute's collection of Arabic manuscripts: particularly, in co-operation with Selah Ahmed Ibrahim, Dr. Kamali and others, on problems relating to the life and works of al-Hajj 'Umar ibn Abi Bakr of Kete Krachi.
- (4) I am supposed to be revising, in collaboration with my daughter Elizabeth, African Political Parties, for republication in a Penguin edition. I am frankly doubtful

whether it is worth revising. The important developments which have occurred during the past half-dozen years - affecting internal party organization, party-state relationships, inter-party relationships at the international level, ideologies, etc., as well as the emergence of a large number of new parties and the mutation of old (e.g. in the Congo, the Portuguese Territories, Southern Africa, Ethiopia, Algeria, etc.) would make it necessary to write what would amount to a new book. The increasing number of serious studies that have been published dealing with parties and party-systems in particular states would also suggest that what is needed is a new book rather than revision of the old. And I doubt whether I have either the energy or the competence for this.

Thomas Hodgkin

CONTACT WITH FRENCH ANTHROPOLOGISTS

Contact between British and French anthropologists in West African has always been slight and unsustained, partly, one supposes, because of the vast areas of savannah, if not the lagoons, which separate us. But Britain and France lie relatively close to each other, at least geographically, so last December I suddenly decided to fly from London to Paris (at my own expense, which is surely unique in these days of Foundation-sponsored travelling) to meet Dr. Marguerite Dupire, who was readily identifiable at Le Bourget airport by her black Basque beret. Though Dr. Duipre (whose masterpiece *Peuls Nomades*, 1962, has been rather neglected by Anglophones) is primarily interested in the pastoral Fulani (she happens, indeed, to be on camel back in Niger at the moment of writing), yet during her fifteen year connexion with West Africa she has also worked in the forests of the Ivory Coast and in Fouta Djallon. In 1958 she was studying migrant cocoa farmers in the south-east corner of the Ivory Coast while I was doing something similar in the south-east of Ghana, though we were unaware of this until some years later.

INDIVIDUAL RESEARCH REPORTS

However, road communications between the Ivory Coast and Ghana are improving and on May 17th, 1965, Mr. Albert de Surgy, who like Dr. Dupire works with the Centre National de la Recherche Scientifique in Paris, arrived unexpectedly at the Institute in his small French car from Abidjan, bearing with him three excellent cyclostyled reports on the sea fishermen of the Ivory Coast, which are now deposited in the Institute's Library. The significance of these fishermen, in this connexion, is that they are nearly all Ghanaian (Anlo and Fanti), so that Mr. de Surgy was obliged to migrate over the frontier in pursuit of their homeland. In 1963 he had been investigating the 31 companies of Anlo seine fishermen that are operating on the beaches in the neighbourhood of Abidjan and Grand Bassam; it was in 1963 that I had briefly investigated the Anlo seine fishermen in Keta. My gratitude to Mr. de Surgy is already considerable, for he has kindly permitted me to quote from his unpublished material when undertaking the revision of my article on the Anlo seine fishermen which his arrival necessitated.

Although I greatly enjoyed my brief stay in Paris with Marguerite Dupire (and she was sufficiently encouraged by my enterprise in crossing the channel to venture a similarly unsubsidised visit to myself in Cambridge England - a country she had never hitherto visited), it was disappointing to find that most of the other French West Africanists were away in West Africa. I had hoped, in particular, to meet Mr. Claude Meillassoux whose work on the economic history of trade and markets in Gouro country in the Ivory Coast is of great general interest to those concerned with trade connexions between forest and savannah. Of course Dr. Jean Rouch was not there either (he had left the day before), though fortunately we have all met him from time to time, however fleetingly. Subsequently, I was pleased to hear from Mr. Denis Danset, at present in Niamey, and to receive from him another example of those excellent cyclostyled reports - La Commercialisation du Betail et de la Viande du Niger. As I had been working on livestock marketing and butchers in the forest zone, mainly in Kumasi, as well as on cattle ownership on the Accra plains, our work is distinctly complementary and I was pleased when he suggested a future collaboration.

INDIVIDUAL RESEARCH REPORTS

Mr. Claude Meillassoux is, as I was informed in Paris, an economist turned anthropologist and there are other well-known French, though not British, West Africanists who have undergone similar transformation. For this and other reasons the future of economic anthropology undoubtedly lies with the Francophone. There history lies with the Anglophone, for at last there are signs, especially in Ghana, that this grossly neglected subject may soon begin to be established on a proper academic basis.

Geography (and language) apart, one factor explaining our cultural isolation from the French is their practice of confusing books and periodicals. Marguerite Dupire's Planteurs Autochtones et Etrangers en Basse-Cote d'Ivoire Orientale is 232 pages long and is published in Etudes Eburneennes, Vol. VIII, 1960, a periodical which I have never seen on sale in a bookshop in West Africa or Britain. No price is stated on Vol. VIII and whether it is necessary to subscribe to the whole series in order to buy particular issues I do not know. Then, of course, there is the tradition of publishing huge illustrated volumes, such as Peuls Nomades, as paperbacks: can the need for binding be one reason why the Cambridge University Library, for instance, is so ill-stocked with French-African publications? I conclude by listing some of the publications of the authors I have mentioned, nearly all of which are available in the Institute's Library or in the Balme Library.

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Distributed by IFAN, 36 rue de la Cle, Paris 5eme.

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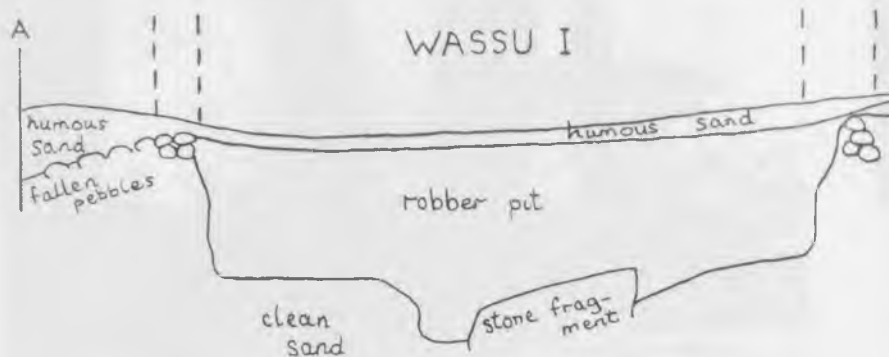
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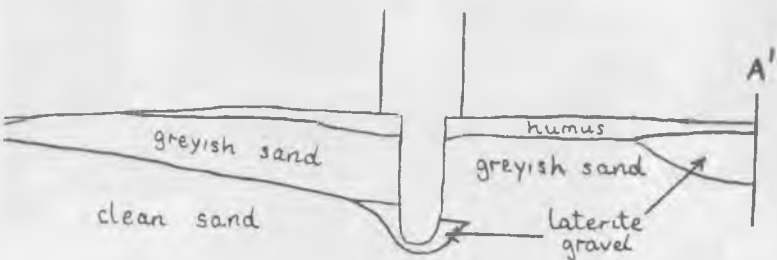
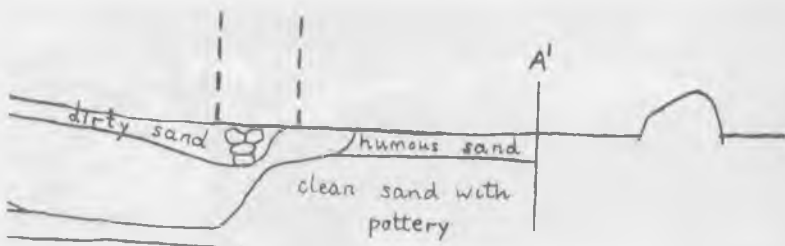
THE ANGLO-GAMBIAN STONE CIRCLE EXPEDITION

For the first few weeks of the Lent Term, by kind permission of the Vice-Chancellor, I joined an expedition to the Gambia, led by Mr. F.A. Evans on behalf of the Duke of Edinburgh's Award Scheme. The main purpose of the expedition was to express to the people of the Gambia, on the eve of independence, the good will of various peoples especially those who at some time had been associated with the country. Its aim was to investigate the series of stone circles, commonly believed to be at least seven hundred years old, which lie in the middle of the country and in the adjacent part of Senegal to the north. In the short time available, little more could be done than to formulate the problems posed by these monuments, and the means through which further work might provide solutions.

These monuments are elaborate graves, grouped in cemeteries. In a few groups in Senegal there are one or two score together, but in the Gambia the maximum is scarcely more than a dozen. The aspect of the circle is well portrayed by Parker's drawings, which are roughly accurate. The common feature is a circle of stones, usually with two or more outside to the east, aligned north-south. The circle may be only ten feet across, with stones standing seven feet above the ground, or more than twenty-five feet in diameter and less than four feet high; and various particularities - the doubling of a circle, the provision of extra stones which may have a hollow top or be formed into an upright V - are known. The stones, of 'laterite' - in this case a cementation of ferruginous sandstone - are carefull and smoothly shaped, with a rectangular, D-shaped, or circular section.

Four configurations of the interior of circles were noticed. First, one circle was slightly hollow within the circle, with a low surrounding bank. This was at Wassu ($13^{\circ} 42' \text{ N}$; $14^{\circ} 53' \text{ W}$), a circle referred to as Wassu 1, and excavation revealed that these features were due to earlier treasure-hunting (the diggers were not interested in pottery, but left it broken behind them, with a fragment of one of the upright); later it was learnt that during the few weeks after the end of the last war a party of British officers had ransacked this and some other circles. Second, at several cemeteries, the interiors were flat and sandy. Test trenches in two circles at Kerbach ($13^{\circ} 48' \text{ N}$; $15^{\circ} 02' \text{ W}$, Kerbach III and VI (Parker's Kerbach 7 and 4) indicated that these cannot yield a great deal of information, for two reasons: originally there was probably a sand mound containing much of significance, but this has been eroded completely; and in the loose sand, percolating water, plants, insects, etc, have leached all stratigraphical





1 = 50



Kerbach VI.

The circle is in the background; in the foreground is a fine 'lyre-stone', carved in one piece. Similar stones have been found at several sites in Senegal.



Wassu VI.

The three main layers - dirty sand, sand mound, and gravel cover - can be seen at the centre.



'Small finds.'

A fragment of a stone knife, from the quarry site at Wassu; a typical sherd from the rubbish underlying the circles; and the three metal objects from Wassu VI - the socketed spear above, the tanged lance-head and copper bracelet below.



Wassu VI.

On the left is the pot found near the surface of the gravel, probably emplaced after a final libation; on the right, the large vessel, which probably originally held food for the dead person, found on the dirty subsoil under the sand mound.

distinctions, and nearly every trace of bone. Third, at Wassu some large circles contain a gravel mound, with a depressed sandy centre; they look like circles of the fourth type which have been eroded to a slight degree. If so, excavation would be profitable.

The fourth type has a gravel mound within the stones, and excavation of one, Wassu VI, showed that this is the type upon which labour should be concentrated. The compacted gravel has protected lower levels from great disturbance, and stratigraphical evidence, bones, and other objects are comparatively well preserved.

Wassu VI thus provided an abundance of information, much of which was corroborated by slighter features at the three other circles which were partially dug. The sections revealed the following sequence of construction.

Before the circle was built - maybe some centuries; study of the pottery should provide clarification - the soil had become very dirty with domestic rubbish, including many small scraps of pottery. The layers above this sloped downwards and inwards over it, and from this it would seem that the first step in making the monument was to clear a foot or so of the dirty soil from the area of the circle. Then the pits for the stones were dug, and the sand placed as a small mound in the middle. The stones were emplaced, and laterite gravel, brought from a low hill a few hundred yards away was then used to cover the whole of the interior (but not the area between the circle and its eastern outliers) and to pack the stones into position. On the surface of this gravel, a narrow wall of pebbles was built between the stones; this may have retained a top capping of sand most of which has since blown away.

There was only one skeleton in this mound, and that was in a peculiar position. It lay with the bones unarticulated and spread out in the sloping lower six inches of the compacted gravel. The few traces of bone found in the two Kerbach circles suggested that there the skeletons had been similarly diffused. The only explanation conceived is that the body had been placed on a couch of light material over the central sand mound, before the whole was covered by the gravel; so that when both the couch and the ligaments joining the bones together dissolved, the bones slid apart amongst the gravel.

Six objects added information upon the burial ritual. Lying near the centre on the dirty subsoil were one and a half large pots. The sand of the central mound had fallen into the complete one, and the gravel had subsided into the hollow so formed; originally, it would seem, this vessel had been covered with a calabash, which later assume that these vessels contained food for the dead person.

The corpse wore a simple bracelet of copper or an alloy on one wrist, and over it were placed two spears. The iron head of one of these was socketed, and that of the other tanged; these call to mind the observation of Cadamosto in 1455, that the people of the Senegal fight with "numerous 'Azanage', which are their spears... they obtain iron from the kingdom of Bambra of the Blacks beyond.... they carry also another weapon, a kind of lance similar to our javelin..."²

Close to the present surface of the mound, and near the centre, was a small pottery bowl, of a type which the local villagers thought was still used for pouring libation and or washing one's fingers. The funerary rituals may have ended in such a manner.

Some previous workers have found a large urn over the centre of a circle. The only comparable discovery made by the expedition was at Kerbach III, where, near two stones of the circle, several fragments of such a vessel were found. It was in fact these that hinted that this circle originally contained a sand mound; for if an urn had been placed in sand, and later the sand had blown and washed away, the vessel would be likely to roll aside and break.

Mr. Evans obtained valuable evidence of the cultural and technological background of the cemetery at Wassu. On the low hill to the west, the quarry site from which the stones had been taken was found. It was clear that the stone which was to be made into an upright was first trenched around, and then under-cut and lifted away; perhaps it was in the under-cutting that many of the larger uprights acquired their characteristic D-section. The local blacksmith demonstrated that the laterite could be cut and smoothed very easily with iron tools, especially an adze. No light could be gained upon how the stones were moved to the cemetery, but one or two were found on the slope, broken on the way down and abandoned. Near the quarries were masses of iron-slag, and iron-working seems to have been the main industry of the area. These finds show not only how tools were obtained for making the stones, but also the probable source of the wealth through which such expenditure of labour could be afforded. For it is most probable that the iron was being exported at good profit. The area of the Gambia and Senegal in which iron can be obtained, and the stones quarried for the monuments, is identical, for both industries depend upon surface exposures of thick laterite, which are restricted in distribution. The source of the iron used in Senegal in Cadamosto's time must have been in the area containing the stone circles; and, as will be seen, it is likely to have been bought from the people who built them.

No direct evidence by which to date the circles was found, but for various reasons the period 1300 - 1600 A.D. seems most probable. The basis of the idea that they are older than 1200 is the belief that this area became predominantly Muslim in the following century, and pagan burial practices would have been discarded. But in 1622 Jobson joined in a chief's funeral ceremonies at Setico, only a few miles outside the stone circle area, and these were pagan in form even at that late date.³ Furthermore, it can be argued that such massive cemeteries as Dialloubere, where there are fifty-four circles, must cover many cemeteries only if it is assumed that the buried people belonged to a single chieftancy. If, however, a cemetery was a mausoleum for a particular caste - e.g. a trading caste - within the society, no estimate of duration of use, but only of the importance of the particular community, could be based upon such numerical data.

The three well-preserved pots at Wassu VI, the only ones which are surely contemporaneous with the circles, are most proficiently made and differ from most early pottery in West Africa in that they have very little decoration, if any, and are coated with a uniform red-brown slip which is well burnished. The fact that modern villagers claimed to be able to identify the purposes of one of them increases the suspicion that they are not of great antiquity. We have seen how the two different spearheads found together could be explained by reference to a mid-fifteenth century description. The copper from which the bracelet is made provides further weight in assessing the probable date. We may rule out the Congo for its source, and if the object is older than 1450, when the Portuguese were exploring this coast, it must have come via the Empire of Mali - either from Takedda in Niger Republic, or, more probably, across the Sahara. Now Mali was selling copper to the gold producing countries at a very high profit, and according to al-Omari this was the main source of the king's wealth. Since iron is very widely distributed in West Africa, and in most parts of far lesser value than gold, it is most unlikely that copper would be sold against Gambian iron rather than Wangaran gold. Similar bracelets have been found in other circles in the past, and also in a few cases glass beads; similar arguments apply to the latter. It is therefore most probable that both the copper and the glass came from Europe, in European ships, after 1450.

Finally, we can see how this culture could have collapsed. During the sixteenth century the selling of iron bars to West Africa gained considerable importance in European trade. The value of iron must have fallen, and even more important is the fact that the sources of raw material were scattered all round the coast, and not concentrated in certain spots. The people whose living had depended upon the localisation of exposures of the laterite ore, itself of poor quality, would not be able to compete and maintain their previous prosperity. The labour force expended upon the quarrying of ore, and on the building of the monuments, would have to be diverted to obtaining the supplies of food, which could no longer be brought from elsewhere.

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Paul Ozanne.

EXCAVATIONS AT BUI: A PRELIMINARY REPORT

The existence of an early settlement on the south bank of the Black Volta at 2.16 W, 8.17 N, the point where the track from Banda Nkwanta crosses the river to Bui, has been known of for some time. Because of the threat of flooding by the proposed Bui Dam, the Volta Basin Research Project under the auspices of the Department of Archaeology in the University of Ghana, conducted excavations there between 20:xi:64 and 15:iv:65, which were directed by the author. The team was accommodated at Bui Camp by the Ministry of Fuel and Power, to whose authority we owe grateful thanks for generous hospitality and much practical assistance.

On a preliminary survey, traces of occupation (low mounds, pottery, beads and fragments of glass bracelets) were observed to extend over 600 yds from the south edge of the existing village to within 100 yds of the river bank, across an area about 500 yds wide. Air photographs revealed a rectangular formation 450 x 300 yds within this area running north/south, the western edge of which just overlapped the path. It was decided to investigate half of this rectangle, and a strip 450 x 150 yds was cleared of vegetation, exposing to view ten prominent and several smaller mounds, concentrated mostly in the upper centre of the rectangle.

These smaller mounds were quickly seen to be the result of sweeping, and consisted of accumulations of gravel and sand and a few sherds; but a find pebble-chopper (Sangoan, unrolled) was recovered from the laterite that underlay one of them. Attention was then concentrated on the more prominent mounds, which proved to fall into three categories. The first, of which there were four examples, comprised those containing material not earlier, on the present assessment, than the late 18th Century and characterised by the remains of floors of beaten laterite from 2" - 4" thick whose original dimensions were in some cases recoverable; always rectangular, they varied between 15 x 20 ft. and 8 x 8 ft. Material both imported (tobacco-pipes including some fine rings - iron knives, beads and tobacco-pipes) was stratified both above and below these floors; the pottery was characterised by bands of impressed dog-tooth pattern, usually on a grey-black gritty ware.

The second category of mounds, usually slightly bigger, of which there were five, contained similar material in the upper levels, except that the floor was mostly lacking but below it there was in all cases a destruction level, between 6" and 2' 6" thick, of ash and charcoal; in one case it was possible to distinguish two separate layers superimposed the shape of the lower larger one being in plan rectangular and that of the upper ovoid. Some traces of collapsed daub walls round the edge of the lower one were observed. In another case the ash covered a skeleton lying in a crumpled attitude with the neck broken and the ribs severely crushed; it had not been formally interred. The pottery of these levels (which have tentatively been divided into two periods) was usually red or buff, and the dog-tooth pattern was also in evidence here. Among the artifacts stratified both in and below the ash were local tobacco-pipes, celts and spindle-whorls.

INDIVIDUAL RESEARCH REPORTS

Formal burials were discovered below three of these mounds; one type was deep in the laterite; the shaft being very narrow but long enough to accommodate a fully supine adult skeleton; and in one instance a slight shelf ran along one side of the shaft 8" above the bottom. A shallower type was apparently dug through the floor or whatever structure first stood on the site, and was also full length; while two child-burials, well below one of the laterite floors referred to above, but probably dug from that level, were doubled up in crescent-shaped shafts; the bones were almost completely reduced.

All the mounds so far discussed were in the uphill area of the site. Just below the centre the ground falls away sharply and this line, which was caused by the destruction through earlier river action of the laterite substructure (bedrock was here 13ft down), coincided with the edge of the proved habitation area. Below it, one group of small mounds round a depression were sterile and of natural origin, but microliths were recovered from below them. The final, largest mound, only 110 yds from the river was the sole example of the final category. It was composed of silt clays and contained a filled pit 4ft deep at its centre, dug before the deposition of humus and filled with mixed clay, ash and humus at the bottom of which lay a few very badly deteriorated sherds.

All over the site were found quartz microliths, both eroded out to the surface and stratified down into pits in the laterite substructure. They fall into two broad types; of 6 arrow-heads of Type 1, varying between 4.5 and 2.8 cms, in length, No. 1 - 3 have a bi-faced butt, the facets adjacent at angles from 60 to 150 deg. In these cases one surface of the blade is that created by the original detachment of the flake from the core, and the bulb of percussion has been utilised to thicken the butt. A small triangular face on the other side of the blade is all that remains of the surface left by the detachment of the previous flake; this has been diminished by two downward flakes which have left a ridge at their juncture down the centre of the blade, and created two cutting edges on the outside which needed only sporadic retouching. No.4 is an arrowhead tip which although broken, is almost certainly to be placed in this category. Nos. 5 - 6 are single examples of two more types; No.5 a short, shield-shaped head with a single-faced butt, one side being flat and the other formed by the removal of three parallel flakes to create a longitudinally convex surface; and Nos.6 a small almond-shaped blade with a continuous cutting edge to which gyro-retouching has imparted an S-twist. The original surface of the pebble is visible on the side of the semi-circular butt.

The cruder pieces, belonging to Type II, all have in common the single-faced butt and parallel flaking of No.5 above, but are larger and more clumsily executed, some being 8 cms. in length, and range over a wide variety of forms, only some being arrowheads. They represent, it would seem from their appearance in the upper levels, a later degeneration rather than an earlier stage of development. This, it should be stressed is a provisional theory. To this later period may also be assigned a large number of grooved sandstone grinders used probably for smoothing beads and arrows.

The site of Bui can therefore be said, on present evidence, to have known, since during Gamblian times visits or occupation by men at at least five and possibly six different or overlapping periods:-

	1. Palaeolithic (Gamblian)	Pebble-chopper
	2. Neolithic (Microlith I)	Retouched microliths.
2a/	3. (Pit period)	Filled pit in Cat.III
3/	4. Early Iron (Microlith II)	Lower ash level
4/	5. Middle Iron (Destruction)	Upper ash level
5/	6. Late Iron (Reoccupation)	Boaten laterite floors.

The date of the foundation of the Iron Age town may be ascertained if reliable evidence can be wrung out of the artifacts of the Early levels; its destruction can be placed after the middle of the 18th Cent., and its reoccupation, of which the present village is probably the continuation, not long afterwards.

S.N. York.

TWO TERMS IN THE INSTITUTE

I offered two seminars in the Institute during the Trinity Term. One of these was concerned with an examination of urbanization processes in Africa generally and using Ghana as a case study. Mrs. Marion Kilson who is carrying out researches on Ga Social Organization was associated with me in conducting the seminar.

I plan to remain in Ghana until October to do research on voluntary associations and Churches as mechanisms of social cohesion and cultural integration in the port of Tema, under the sponsorship of the Institute of African Studies. My wife, Dr. Elizabeth Drake,

a Sociologist, and my two children, Karl and Sandra, students of computer programming and social anthropology, respectively, will assist in the collection and analysis of the data.

N. Omaboe and Ilya Neustadt published a social survey of Tema in 1950, in which more detailed studies of associations were recommended. During the long vacation, 1959, three finalists from the Department of Sociology, Messrs Kwame Arhin, Colecraft, and Okyere-Boakye, did field-work on social structure of an exploratory nature. The present study is designed to build upon these earlier studies.

Concurrent with the field research, I plan to prepare a memorandum for use by the Institute on the present status of research on Urbanization in Ghana.

St. Clair Drake.

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NOTES ON ASHANTI HERALDRY*GOLD COAST POLITICAL SERVICES

The following note on Ashanti Heraldry was written by Captain A.W. Norris, twelve years ago with the idea of encouraging District Commissioners to observe the emblems used by the various Chiefs and so trace the history and the seniority of the Stools. It has since lain lost in a pigeon-hole, from the dignified obscurity of which the Editor thought it deserved to be withdrawn and Captain Norris has kindly given his consent.

From ancient time we find that kings and rulers were in the habit of granting to their principal generals and warriors, some distinguishing mark, sign or emblem in order to distinguish them from those of inferior rank and to act as an incentive to others to emulate the deeds of those who had been granted such honour.

The first mention we have of this is Alexander the Great who gave to some of his most eminent generals the right to place distinguishing marks on their shields, but doubtless the practice was in use long before.

Coming to more recent times we have the history of the middle ages from Henry II to Richard II when Chivalry was at its height and to uphold the dignity of ones crest, coat and war-cry was the aim of every man of Coat Armour.

Honours in those days were not bought or sold, and even those of humble birth could by distinguished leadership and bravery become one of the glorious group who surrounded Edward III and the Black Prince.

The only difference that money made was in the case of a knight, who if he could pay a certain number of horsemen, bowmen, hobblers etc., to follow him was allowed to cut his forked pennon and become a Knight.

In this connection it is curious to note that Field Officers of the Army have the right to wear gold spurs, they ranking as knights with a certain following.

* Culled from the Gold Coast Review published by the Gold Coast Government: Vol. No.2, July - Dec. 1926.

Officers junior to them only being Esquires and wearing silver spurs.

It is of interest to notice that the Tchi speaking races especially the Ashantis had and have as complex a system of native heraldry, distinctions and honours as in the days above-mentioned.

As in the case of European races, the King or Ashantihene was the fount of all honour, and without his leave no distinction or emblem could be made, worn or used.

Such distinctions as were allowed were highly prized, and any one not entitled to the use of the same, who arrogated such distinction to himself, knew that it would mean war with either the Head Chief or one of the (present) Amanhene who had permission to use such emblem.

All distinctions given were only allowed to be used at the pleasure of the Ashantihene and as a disgrace could be and were sometimes confiscated.

It might be of interest to mention a few of the distinctions used by the Principal Head Chiefs from old times.

STOOLS

Only the Omanhene of Mampong had the right to cover the stool with silver or to use silver nails. This right was given by Osei Tutu to Chief Mampong Boatin for his bravery as War Captain when the Ashantis fought the Denkyeras.

Elephant skin mats for stools may only be used by the Amanhene of Mampon and Wam.

Little round gold plates on the Black Stool are allowed to Juaben Kumawu, and Aguna - these were made by the Head Fetish man Anokye as medicine before the Denkyera war.

The Queen Mothers of Mampon, Juaben, Kumawu and Nsuta have the right to put silver bands on their stools. This right was given by Opoku Ware after the death of Osei Tutu for help given in capturing Ntim Gyakari, Chief of Denkyera.

Brass bells on stools could be used by all Amanhene, big Kumasi Chiefs and Chiefs of big towns - only the Ashantihene had the right to use silver bells.

UMBRELLAS

From old time the following Chiefs have the right to use silk state umbrellas - but the actual cloth had to be first shewn to the Ashantihene for him to decide that the pattern was not the same as his:- or those of

Mampong
Juaben
Nsuta
Kumawu
Bekwai
Kokofu
Aguna and the Chidomhene of Kumasi.

Aguna also had the right to use a certain sort of linen Umbrella.

The Chiefs of Nkoranza and Wam were given leave to make silk umbrellas by Kofi Kakyiri, (Karikari) and Prempeh gave leave to Ejisu and Offinsu.

EMBLEMS ON TOP OF UMBRELLAS

Mampon, a silver war horn and a gold nut tree
Juaben, a gold war horn and gold human jaw
Ejisu, a silver horn and gold nut tree
Kumawu, a wooden horn and gold nut tree

HORNS

Juaben sounds "Amofo" meaning "from high rank"
Mampon sounds "Katokosafo" from Mamponhene of the name of Saffo who was father to Osei Kwami.

Mampon)	
Juaben)	
Nsuta)	
Bekwai)	
Amoafahene)	

Two horns called "Asokoben" which sound the names of all the past occupants of the stool.

Mampon)	
Juaben)	
Nsuta	)	A band of twelve big horns called "Ntahira".
Bekwai)	
Kumawu)	

DRUMS

"Prempe" Drum	.....	Juaben and Akwamu
"Ntahira"	.....	All Amanhene
"Fontomfrom"	.....	Two big drums, used by Mampon, Juaben, Nsuta, Bekwai and Kumawu
"Boma"	.....	One drum similar to above, Offinsu, Ejisu, Kontanase, Nkoranza, Techiman, Berekum, Kokofu, Adansi, Aguna, Bankami; Esumaja.
"Fa asafo koko"	.....	"Take your men and fight" Ashantihene only.
"Sika Kukuwa"	.....	Covered with a sort of lizard skin, Juaben (6), Nsuta (3) Kumasi (2) Mampon (2), Bekwai (3) Ejura (1).
"Mirie"	.....	Juaben and Bekwai, used when the Chief is going to Court.
"Afere"	.....	Juaben, Mampon, Bekwai, Kumawu and Nstua.

GOLD CAP

Nsenefokye	.....	Juaben
Nkankaramu	.....	All Amanhene

GOLD SANDALS

Juaben, Mampon, Nsuta, Kumawu, Bekwai and Kokofu, Offinsu and Ejisu given by Prempeh.

Then there are such things as Message swords and the emblems attached to same, such as the Gyegyetyiri of Juaben, Fanfanto, meaning "go, fight and die".

A land-tortoise, a snail, a snake, - "Onanka" an axe a fish "Adwen".

The right to use the few emblems, honours, etc., mentioned, has been gathered mostly from Chiefs in the Ashanti-Akim District and must not be read as absolutely accurate, it being possible, if not probable, that they wished to aggrandize their own divisions.

EAST AFRICAN STUDIES

During the Long Vacation three pupils of the Institute will visit Kenya and Tanzania to carry out field work in connection with their M.A. theses. They will be the first pupils of the Institute to have worked in East Africa.

Mr. Charles Darkwah will first visit Mombasa to collect original material for an account of the history of the Mazrui family, who ruled Mombasa as governors appointed by Oman from 1741 to 1837. Some epitaphs in their family cemetery were published by Charles Guillain as long ago as 1856, but it is known that his collection was incomplete.

Mr. G.O. Ekemode is writing a history of the Kilindi Kingdom of Vuga in Northern Tanzania, and will first visit Vuga before proceeding to Dar-es-Salaam to work on German material in the university library there. At Vuga he will meet the hereditary sultan who keeps a pack of hunting dogs who are descended from the pack of hunting dogs founded by the first of the Kilindi dynasty in the early eighteenth century.

Mr. G.A. Akinola will be doing field work in southern Tanzania, visiting Kilwa Kisiwani and Lindi in connection with a history of French trading activities in this area in the eighteenth century. For this he is also using a hitherto unknown collection of French documents I discovered in the French National Archives last year.

I have received permission from the Vice-Chancellor to accept the invitation of Columbia University, New York, to be Visiting Professor of African History for the fall semester, 1965-66.

I shall also give occasional lectures at Indiana, North-Western and other United States universities. I shall not return to Ghana until the end of January. During July I shall work in the Archives of the Augustinian Order and the S. Congregatio de Propaganda Fide in Rome, concerning missionary activity on the eastern African coast during the seventeenth century.

G.S.P. Freeman-Grenville.

RESEARCH ON YAMS

This Department has recently initiated an extensive programme of research on yams (*Dioscorea* spp). The programme is devoted primarily to a study of biochemical problems associated with the deterioration of yams during storage. This involves major economic problems in many West African countries, as the total storage losses throughout the yam zone of West Africa have been estimated at almost a million tons per year.

Other aspects of the use of the yams as food crops are also receiving attention, however, especially the processing involved in their preparation as food. These investigations may be of relevance in connection with the possibility of developing industries to manufacture edible yam products within Ghana. At present, however, these studies are confined to the traditional West African processing methods.

The yams, like many other crops used primarily for local food, were much neglected by research workers during the Colonial Era, and a large, and, it is hoped, fruitful field for research lies open. The yams are of particular interest in the West African matrix, as they are among the very few major food crops indigenous to the area, and it appears likely that their cultivation originated in Ghana or in neighbouring parts of Africa. The writer has already spent some years on work with the yams in other parts of Africa, which experience should be of service in the current research programme.

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